

# ADAHOONIŁIĞII

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## NIHINANT'AÍ BÉESH BAQH DAH NAASNILÍ DANILÍNII NINÁÁNÁ'NÍLII

WILLIE CISCO—LUKACHUKAI, ARIZONA

Díidí baa yinísh'tíjihgíí diné binant'aí béesh bqah dah naaznilí danilínigíí 'éí t'éiyá baa yinísh'tíjih. Béesh bqah dah naaznilí niná'nílgí. Díj' nááhaiídq' nii'nilgíí k'ad díi naa'a-hóhai da'azl'íjíj' yíighah da'ałeeh. 'Áko 'áadóo ninááná'nítigíí, jó díj' nináháháhjíj' t'éiyá yee nahas'q nahalingo yaa naakai. 'Áko díi k'adígíí diné nabik'í yáti'gi doo 'asohodoo-béezh da nahalin. T'áá 'ałtsojj' tsístl'a hwiit'éeh nahalingo baa na'aldeeh. 'Áko ts'ídá

náhást'í sinil ha'nínigíí baa nákahgo, yił 'a-hił ndahalne'go, 'aadóo kojí' béesh bqah dah naaznilí danilínigíí bił dah nahaz'ágééh' ha'-át'íi da yaa deinít'iinii, 'ákone' yił yah 'ada-yiłt'éehgo, jó 'áko nizhónigo yaa deinít'íj dooleet. Béesh bqah dah naaznilí binant'aí yił yaa nádaat'íj dooleet. 'Áadóo naat'ánii t'áá-ká'íj' baa náhát'éehgo 'akwe'é t'áá ła'a jí nahalingo ha'át'íi da hasht'eenííl dooleet. Jó t'áadoo bahat'aadí kót'é. 'Eidíigíí ts'ídá t'áá 'iyisíi yá'át'éeh dooleet béesh bqah dah naaznilí niná'nílgó. 'Inda böhönlíh dooleet'íjíj' 'a-láqjí' dah sidáá dóó 'akéé' góne'ígíí dóó naaltsoos 'íí'líní dóó béeso yaa 'áhályáni. Jó 'áko 'éí 'ákone' dah naháaztqago 'índa yá'át'éehgo diné binahat'áa dooleet.

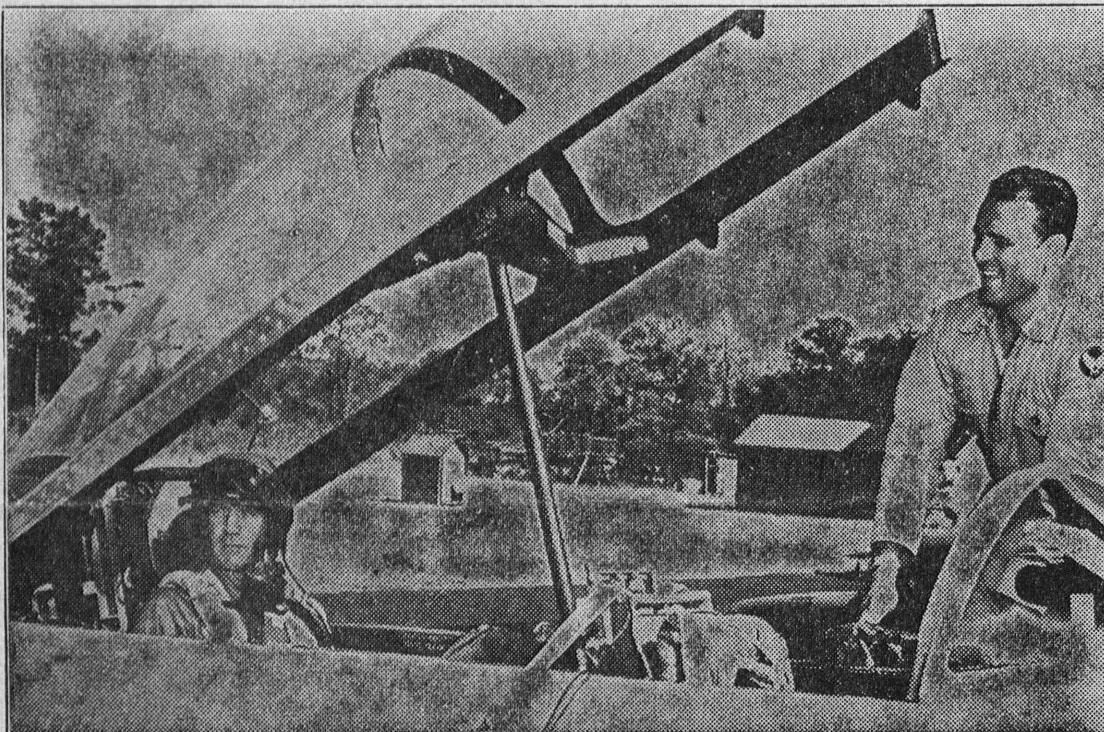
'Adadóo náléi 'adahwiis'áadéé' ha'át'íi da diné yee ntsídaakesii, 'índa yaa nádaat'íinii, bee bide 'ádahoot'íi da t'áá 'ałtso tsíj'go t'áá k'éhózdon hane' yah 'adahat'éeh dooleet. T'áadoo 'hodina'í ha'át'íi da nibééhoyoozíj dooleet. Jó kót'éego yá'át'éeh t'áadoo bahat'aadí. Díi k'ad 'át'éhígi 'át'éego 'éiyá t'óó ła' 'ałyójíj' 'ałts'q'q' ninájídááh nahalingo haz'q. 'Áko doo hózhó yá'át'éeh da nahalin. 'Áko diné nabik'í yáti'jí k'ad doo 'asohodoo-béezh da. Doo 'asohodoobézhígi 'ániłnééz nahalin, dóó ndaaz. Jó kót'éego baa na'aldeeh.

Díi k'ad na'aldloosh wolyéhígií, 'índa ch'il-ígíí bił 'ałch'íj' siláago baa hwiinít'ínígíí, k'ad t'áá 'ałtsojj' doo böhózin da nahalin. 'Eidíyígíí k'ad baa hwiinít'ínígíí t'áá shíj k'ido-dogł dóó t'áá shíj hasht'e doolnítł. Ch'ééhásh 'ádool'íjíj. K'ad t'áá shíj 'ákot'éego baa náda-hat'íj' 'adahwiis'áágó diné bináhásdzó biyi'. Jó 'áko 'éí hasht'eedzaago Tségháhoodzánígi nihinant'aí dah dinéezbingo díi zhíní, 'áko 'índa t'áadoo beełt'éhé da dooleet. 'Eí 'índa diné binant'aí jíl'í wolyéego dah njízítqag dooleet nináádaho'diis'nílii. Kót'éhígií baa náda-hat'íj'go 'át'é náléi da'nílt's'q'gó diné bił dah ndahaz'ágééh' díi 'aláqjí' dah náádínóodaakii. K'ad nabik'í yáti'go 'át'é.

Naghái Bahast'ah hoolyééjí baa hwiinít'íj'go 'áají diné ła' 'Eé' Neishoodii Yázhí wolyé, 'éí 'aláqjí' dah dínóodaak, kót'éego baa hwiinít'íj' lá 'áají. 'Inda naghái Tó Nanees-dizí hoolyééjí Scott Preston wolyé jiní 'éí 'a-láqjí' dah dínóodaak ha'ní jiní. Náánálahgo baa nááhwiinít'íj'go 'éí naghái Be'ak'id Baa 'Ahoodzání hoolyéé dóó naat'áaniishchíín nilí jiní. 'Eí 'aláqjí' dah dínóodaak kót'éego k'ad baa náda-hat'íj' lá. Bídahoochii' dóó 'Eé' Neishoodii Yázhí náánáolyé jiní 'éí 'akéédóó dah sidáa dooleet jiní. Kót'éego baa hwiinít'íj'go 'át'é 'akon.

'Áko shí díi kodóó yáshti'ígíí 'éiyá Be'ak'id Baa 'Ahoodzání dóó naat'áaniishchíín nilí 'éí 'aláqjí' dah sidáa ts'ídá yá'át'éeh dooleet nisin. Bikéé' góne' dah sidáii Scott Preston wolyéii dah sidáa dooleet nisin. 'Eí háadi shíj Tó Naneesdizí níwohdi Dził Libáí hool-

(Continued on page 2)



ARMY SECRETARY FLIES IN JET PLANE—Secretary of the Army Gordon Gray (left) prepares to take off for flight in a T-33 two-place jet-propelled "Shooting Star." Mr. Gray witnessed demonstrations of the latest developments in air-ground operations staged by Brigadier General W. R. Wolfenbarger's tactical air force for students of the Nation's service schools. At Eglin Air Force Base, Florida, the Secretary's pilot, Lieutenant G. P. Humphries (right), demonstrated the versatility of jet aircraft in ground attack by actual strafing.

Siláoltsoo bił honit'i'jí 'aláqjí' böhönlíhii kwii ła' k'adée bił n'diit'áahgo bikáá'. 'Eí díi chidí naat'aí 'ániid 'ánaádaalyaaigíí, Jet Plane deiñníngíí k'adée bił dah diit'áah. Díi chidí naat'aí 'ániid náádahasdl'ígií t'áá 'iyisíi tsíj'go ndaajeeh jiní.

t'áá 'iyisíi diné yéigo bił 'éedahózin nahalinii, 'índa naaltsoos wólta' bił böhönlíhii, 'índa hastó ła' doo da'íílt'a' da ndi Bilagáana k'eh-jí nahazt'l'jí iiná ła' dayótq', 'áko daat'éhígií bita dajiyóláahgo 'éí ndajónííl laanaa. K'ad kót'éego diné bee bich'íj' ntsáhákees.

Nábiká'a'di díi k'ad böhönlíh bił naaznilí binant'aí nináhá'níltíi, jó 'éí 'ałdó' ts'ídá t'áadoo wódzih 'át'éii, 'aláqjí' dah dabizhnóld'a' laanaa. 'índa 'akéédéé' dah sidáii t'áá 'ákónáánát'é. Naaltsoos 'íí'líní dóó hólqo dooleet, jó kót'éego nabik'í yáti' k'ad. 'índa béeso yaa 'áhályáni. Díi k'ad böhönlíh bił naaznilí ninááná'nílgíí Tségháhoodzánídi bá

nidéehii, diné baa hwiinít'íinii; diné nabik'í yáti'íi, bik'ehgo naaltsoos bił yah 'ahinidéehíi jó 'éí t'áá 'éí bijj' ndaha'níh dooleet da'nílt's'q'gi. Jó kót'éego t'éiyá yá'át'éeh dooleet. Böhönlíh bił naaznilí binant'aí t'áá 'á-deinizingóó naazdáago, 'ahéenízahgo 'ahéenidáago, jó 'ákot'éego 'éí baa 'ádahodeedlá. Ha'a'aahdééh' hane' nehet'éehíi, 'índa ha'át'íi da bihodiit'aahii, jó bí da naanish danilíjgo haz'q k'ad. Tségháhoodzánígi naaltsoos 'ál'í ła'go baa hodeet'qago, jó 'áko 'áadóó böhönlíh bił naaznilí nihinant'aí hólqo dooleet diné niidlíi-nii.

Naat'áanii t'ááłá'í ha'nínii bił haz'q'jí 'éí k'ad böhönlíh bił haz'q. Naabih'íi 'aláqjí' dah sidá. 'Aadóó bi-jó kót'éego nabik'í yáti' lá 'akon. 'Áko ts'ídá keéédéé' dinítqqdii t'áá da'nílt's'q'go böhönlíh bił naaznilí binant'aí nilíjgo go dah ndaháaztq. Böhönlíh bił naaznilí binant'aí nilíjgo Tségháhoodzání góne' dah naháaztqago 'éí 'índa naat'áanii t'ááłá'í naaltsoos bił yah 'a-ts'ídá t'áadoo beełt'éhé da dooleet. 'índa

(Continued from page 1)

yéedi kékéhat'. Shí k'ad kót'éego baa ntsékees kodóó. 'Áadóó t'áá ha'át'éegi da t'áá 'ákót'éego bee hanásdzih. 'Aadóó 'adahwiis-'ágóóshq' t'áá 'áltsgóó k'ad 'alch'á'áldah baa na'aldeeh. Shí 'éí dooleeł shíjí dahá'ní 'akon. Jó 'áko béezhózinígo 'éí k'ad 'ákót'é 'akon.

'Inda háadi da díí béeesh bęq̄h dah naaznilí dabidii'nínigíi ła' dah náádineezbingo t'áá 'áltso yádaalти' dooleeł. K'adígíi 'éí 'álah ná-dleehgo doo t'áá 'áltso yádaalти' da nahalin. Ts'ídá t'áá hazhóó t'áá tágí daatsí 'alqají' tákéjeh. Ts'ídá 'ayóo tl'ízí be'áchá'ídeéni'ii nahalingo 'alqají' naajeeh. Tált'é, dílt'é daatsí 'át'é. 'Áko nahdégé' diné ła' t'áadoo le'é yee hadadoodzihéé t'áá dooda silíjí, t'áadoo ndi ha'át'éego da 'ák'i hadadeesdzíi' da nahalin. 'Áko díí k'ad béeesh bęq̄h dah naaznilí ninááná'nílgíi t'áá dah nahaz'ágóó 'ádégé' báda'diit'aahgo lá haa 'át'éé lá. K'ad t'óó kót'éego baa ntsáhákees. K'adgo 'éí kodóó na'níle'dii shá kódidíniil, kót'éego shá hadíidzih dabi'di'nígo hidikááh. 'Áko 'áadi 'éí doo bá 'ashja da'aléeh da nahalin. T'áá dí-kwíi 'alqají' tákéjeh, 'eii da'diits'a'ígíi t'éiyá. Jó 'éí t'éiyá kót'éego yaa naakai 'akon. K'adígíi ninááná'nílgíi diné nabikí yáti'jí biniiyé ninááná'nílgó, 'áko 'inda ɣá'ii náhásdzó dóó 'inda naakiígíi, ták' díjí dóó deigo 'hool'áago hadahadzihgo 'éí yá'át'ééh. 'Áadóó doo t'áá ɣá'a jinígo bá néit'aah da. Jó tágí jí daatsí bá néit'aah. Díí t'áá nihíl hadahwiisdzodéé' kót'éego diné ba'diit'aahgo yádaalти'go 'éí yá'át'ééh dooleeł. T'áadoo bahat'aadí 'ákót'é.

Díkwíi shíjí nááhaiídáq' naat'áani Hunter wolyéego naat'áanii silíjí. 'Éí bik'ehgo ták' naaznilí ha'nínigíi ndaas'nil. Ták' naaznilí ndaas'nil dóó 'ákóó 'álah ná'ádleeh baa ná-díildee'. Nléi Tó Naneesdzígóó, 'inda Tsizizii dahoolyéégóó, Ch'inílífíjgóó, Tséhootsooí-góó, Tó Niłts'ilílgóó. La'ígóó kót'éego baa nda'aldeehgo hoolzhiizh 'akon. 'Ídáq' 'éí diné dabi'dójíigo hadahadzih fít'éé'. 'Ákwii náhásdzooígi biyi' dóó 'alqají' siznígíi 'éí k'ad hanádoodzih daha'nígo nizhónígo bitah hoolzhijhgo yádaalти' fít'éé' 'ídáq'. Dígi 'át'éego k'ad béeesh bęq̄h dah naaz'áni danilí-nílgíi ba'diit'aahgo la' bidine'é t'áá 'íyisíi yá-doo bíni' ndaha'aah da dooleeł. 'Ákót'éego la' 'inda bidine'é yá yádaalти' dooleeł. Jó kót'éego baa ntsáhákees. 'Áko na'níle'dii bee baa dadzólnígo ha'át'éegi da ndaha'níl. Jó 'áko 'áadi doo yádaalти' da. Hálá doo ba-deet'aah da, 'éí bee 'át'é. Hálá ɣá' doo da'-ílta' da. 'Azhá doo da'-ílta' da ndi t'áadoo 'asohodoobézhgóó ɣá' ntsídaakees. Ndaakáidi t'áadoo le'é hadeisíidi yik'ehgo ntsídaakees 'akon.

'Ajiílta'go kwe'é t'áadoo le'é baa tsíjíl jílífígo, saad hoł tsíjíl nilíjgo ts'ídá t'áá 'íyisíi t'áá 'ákóné' 'ásh'í jinízin ndi t'áá 'áltso t'óó diné bidáahjí' nahalin neheleeh. Jó 'ákwe'é bee 'át'é nahalin.

'Inda náánálahgo nááhást'q: Díí béeesh bęq̄h dah naaznilí dóó diné bídéét'i'. Ts'ídá t'áá 'íyisíi saad bee nahaz'ágóo 'ádá hadadzh-dóne' laanaa. Jó kót'éego baa ntsáhákees. Béesh bęq̄h dah naaznilí ɣá' ninááná'nílgó. Ha'át'ii da 'ádá silá wolyéego binahjí' ha'át'ii da baa hwiinít'jigo yá'át'ééh. Ha'át'éegi 'ákódaat'ehígíi t'áadoo 'ádá hadadiilyaa da nináda'iis'náá wóshdéé'. Díí lá kót'éego bęk'ehgo dah yínáát dooleeł ni. Díí lá kót'éego yoołkáálgóó bęk'ehgo yílleeł dooleeł ni. Díí doo nits'ág' tídidoolníl da, bee hináánii hákadi da doo nits'ág' tídidoolníl da t'áadoo hó-

níi. Jó doo níigo naaltsoos ɣá' nihidáahgi siłtsoozí da, 'ádin. K'ad díí béeesh bęq̄h dah naaznilí ninááná'nílgó 'éí binahjí' nizhónígo saad 'ásiláii nilíjgo, nahat'á 'ásiláii nilíjgo bitsist'a déltsoozgo binahjí' na'ádik'í yáti' nilíjgo niilyáago la' t'éiyá t'áá nihík' 'análwo' dooleeł hool'áágóó. Wááshindoonyí 'éí 'ákót'é 'akon; naa'ahóóhai ná'ádleeh góne' bee 'ak'e hodeesdlíjí' wolyéego saad si'ággo 'éí binahjí' 'álah ná'ádleeh. Dóó níwohjí' saad 'ásilá wolyéii, Wááshindoonyí bizaad, bik'ehgo 'iiná nilíjgo, jó 'éí 'ájí 'ákót'éego yee has'q. 'Ájí 'ákót'éego yik'ehgo hiná. 'Inda náhásdzogó t'áá 'áltsgóó 'ákót'éego bee nahaz'ág. 'Áko nihíjí Naabéehó niidlínígíi 'ákót'éego saad 'ásiláii wolyéego 'ádá haddiilyaa dóó 'ádá niniilyáago 'éí la' binahjí' t'áá 'íyisíi yá'át'ééhgo 'ádá nahwiit'áa dooleeł. T'áadoo tsist'l'a wookáahgi da nahalin dooleeł. Kót'éego la' t'éiyá binahjí' nihidzil dooleeł. Díí k'adígíi 'éí 'ádin nahalin. T'áadoo binahjí' wooldzilí da. T'áadoo binahjí' 'ádá náhodoo-táał da nahalin. Jó 'ákwé'ígíi biniinaa nahalingo t'óó t'áá 'áltsojí' tsist'l'a hiilyeed. 'Ákwé'ígíi t'áá 'íyisíi nihá baa nádadóoh'íjí, béeesh bęq̄h dah naaznilí nináánihí'dee'nílgíi.

Díí k'ad saad 'ásiláii wolyéego diné bá níi-yáago 'éí t'áá 'íyisíi shił yá'át'ééh. Hálá nahdégé' 'éí doo 'ákót'éego 'éí biniinaa t'áá 'áltsojí' t'áá tsist'l'a hiikáah dóó t'áá nihik'eh hodiilí nahalingo hoolzhiizh. K'adígíi 'éí doo 'ákónáádooníl da.

#### REELECTION OF OUR TRIBAL COUNCILMEN

By Willie Cisco-Lukachukai, Arizona

I'm concerned in my discussion here only with the tribal council election. The term in office of the present delegates will be up about mid-summer. And those who are elected will go in for a four years term.

There's a lot for these men to discuss and it's not an easy job. They seem to be frustrated in every move they make. I wish they would select for council office men who are well informed, literate men, and men who are thoroughly familiar with white ways even though they may never have gone to school. That's the way people are thinking about the councilmen.

And in the matter of election of the Chairman and Vice Chairman, it will be well to select someone with extreme care, and we should not make any mistake in this selection, with reference to the Chairman. And the same holds true with regard to the Vice Chairman. Let there also be a Secretary—that is what people are advocating now, and a Treasurer. These Tribal Officers should have an office at Window Rock, near the Superintendent's office—this is what people are now advocating. That would be a very fine thing. Things coming from the east affecting Indians, policies and planning, could be efficiently taken care of in a single day. Matters which come up in connection with the Navajos, correspondence and the like which are received by the Superintendent, could be handled on the same day they are received. That is the only good way to handle the matter.

When the Chairman and the Vice Chairman live wherever they please, and are a long distance apart, it is a great deal of trouble and work to get word to them. When anything comes up from the Indian Office at present, the hardest thing is to get word to the Chairman and Vice Chairman. If they had an office at Window Rock, then we Navahos would really have something worth-while.

With regard to the Superintendent, we needn't worry about him for he is well equipped—and he is the head man. And he has his staff organization to take charge of the different branches. So it would be a very fine thing if the new Chairman and Vice Chairman of the Tribal Council were stationed at Window Rock. Then the Advisory Committee members, as well as other Councilmen, could come in and discuss matters with the Chairman, Vice Chairman and others—they could discuss these matters thoroughly. They could first take the matters up with the Chairman and Vice Chairman, and then if necessary they could take them on to the Superintendent—in this manner things could be cleared up promptly. This is obvious. That will be a fine thing to do when the Council election is over. The Chairman, Vice Chairman, Secretary and Treasurer of the Tribal Council should all be stationed right there at the Agency.

Ideas, discussions and problems from different areas with regard to the Navahos could be brought promptly and directly in. Things could be determined without delay. Obviously that would be a good system. At the present time when one wants to contact these leaders he doesn't know where to look for them. That is not good. The work of the Councilmen is really a big job. It's really long and heavy.

At the present time no one seems to know anything about these matters of livestock and range which are under discussion. These matters will no doubt be straightened out. They are not something that cannot be solved. This is our viewpoint and the same matters are no doubt being discussed in other areas over the reservation. If that matter is settled and our leaders are established at Window Rock this summer it will be a fine thing. Then they will indeed function as tribal leaders. The matter of the future Chairman is one which is under discussion everywhere.

Over at Tohatchi they are proposing that a man called Alfred Bowman be the next Chairman. And over at Tuba City they are proposing Scott Preston for the Chairmanship. And another who is being proposed as a candidate is the District Supervisor from Pinon, Paul Jones. They are proposing Roger Davis from Indian Wells as Vice Chairman. From my point of view I feel that the District Supervisor from Pinon, Paul Jones, would be the best candidate for Chairman, and I believe that Scott Preston would make the best Vice Chairman. He lives at Gray Mountain, over beyond Tuba City. This is my opinion, and this is the way I speak wherever I get a chance. In different places people no doubt hold different opinions.

And let these new Councilmen who are elected have a chance to talk. As it is at the meetings they do not all speak. At present there are about three of them who run the whole show. They are foremost in everything like those goats which are the most enterprising and which go out quickly ahead of the herd on their own initiative. There's three or four like this. Others who want to speak get no chance to do so, not even to say something for their people. So when these new Council Members are installed in office, how would it be to let them have a turn at speaking? This is just a thought. At present when a Councilman goes to a meeting he is told by his people to say this or that for them, but he gets no chance, because he is given no opportunity to do so. There are just a few of the Councilmen who run the whole show, and they are the ones who know English. Now with the new Council that is to be elected let the Councilmen be called upon to speak, the one from District 1, 2, 3, 4 etc. down the line. The meetings are not one day affairs, but last about 3 days. It will be well that Councilmen from different districts be given a chance to speak.

Several years ago a man by the name of Mr. Hunter became Agent. He was the one under whom the Chapters originated. The Chapters were set up and the people began holding meetings there. They held many meetings, at places like Tuba City, Leupp, Chinle, Fort Defiance, and Crystal, and at that time people were called upon to speak. A man was called upon to speak as the representative from such and such a district. If the Councilmen are given this privilege they won't then go back to their people feeling badly (about not having had a chance to speak). That they will speak for their people. They are elected because people think they would make good leaders, but they do not speak out at the meetings because they are given no chance to do so. Some of them have not gone to school, but even so some of them are good thinkers. They go about with their eyes open and base their thinking on what they observe.

When one is educated he is quick to grasp things and quick to make up his mind about things, but in so doing he forgets the rest of his fellow Councilmen.

And there's another thing that concerns the Council and the people. This new Council should make up a set of regulations for itself. With a set of regulations to go by, they are in a better position to carry on. We haven't prepared anything like that for ourselves since the return from Fort Sumner. It should be a code in which would be stated clearly what could and what could not be done... taken from you, etc. We have never had anything like that. If our Councilmen had some such code to back him up he could argue matters and it would be a help to us in the future. The Federal Government has such a code (The Bill of Rights and the Constitution). It would be something like document celebrated on the 4th of July. The Government has this Declaration of Independence and the Constitution. The white people live in accord with that. And again, the different states have their constitutions. If we Navahos have such a constitution we will be enabled to plan for ourselves more effectively. We won't be frustrated

(Continued on page 3.)

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### DINÉ 'EE'AAHJÍ HINILÁII ŁA' 'ALÁAJI' DAH SIDÁA DOOLEEŁ

By Maxwell Yazzie, Councilman, Tuba City, Arizona

Díidí diné binant'aí ninádadoo'nił dahaníigo baa náádhwiinít'íjíjí 'ahoolzhiiizh. Tó Naneezdizígi 'álah nádleehígíi kódaaní k'ad. Jó danihinaagoo' 'éí baa dahwiinít'í ha'ní' akon. Diné łá' dayééji' jiní níléi ha'aahjí diné bił honít'iíjí, T'iists'óóz Ndeeshgizhjí, 'índa Tó Haach'iíjí, 'índa Tséhootsooígi. 'Éí 'ákót'ego 'áají dine'é danilínii ninádooltéełii yaa nídaat'íjíjí lá. 'Áko hódééjí, níléi T'iists'óóz Ndeeshgizhdééjí 'ádajiniigo' 'éiyá, t'áá 'alts'ágí' dajílì nahalingo' 'ádajini. Jó t'áá 'alts'ágí' iidlí nahalingo' 'éí doo 'éehózin da. T'áá 'íiyisíi díí dooleeł ha'níigo 'éí bééhózínigo' 'át'í.

'Áají níléi diné nilínii, jó 'áají t'éiyá t'áadoo le'é yiniiyé dah náhidinoobjíjíi, 'eii béissh báqñi dah naaznilí danilínii da, 'índa 'ádh sidáhígíi nilínii da 'éí 'áají t'éiyá nehe'níi' akon. 'Éí 'ákót'í. 'Áko t'áadoo 'iitsöii da t'óó shił nahalin, t'óó baa ntséskeesego. T'áá shíjí 'aaníi dah dazhneezdádáqí, dashdínóodałdáqí' t'áadoo le'é bee ndahojiiz'ággo binahjí' naaltsoos há 'adahaas'nil. 'Éí yéení' t'áá 'át'í hayahjí' nídaasdlíjíjí.

K'ad ndi díí béissh báqñi dah naaznilí danilínii naaltsoos yee ch'ídayiiníi t'áá 'alts'ohayahjí' nídaadleeł. Kót'ee dooleeł ha'níigo bee naaltsoos ch'íhinidéhígíi' bik'i hodina', dóó níláhgóo' 'aná'iildahgo' tóhgo' 'át'íego' 'ánáádaalne'go ch'ínaáhinidééh. Díí 'éí 'akwe'í haz'ággi' 'ábidishnínii' 'éiyá díí naaltsoos k'ad díkwíi nídeezidídáqí' shíjí ch'ínaána' 'nt'íeé' naalyéhé yá naazdáhí danilínii bá. Yéení' k'ad łá' hanáánáána'ii k'ehgogo t'áá 'íiyisíi łá'í ndi doo bihini'qá da. Haa shíjí nízáadi ts'ídá t'áá hó ntsíjíkeesígíi ts'ídá t'áá hó dooleełígíi t'éiyá bee hanáádzhdidiłlaago k'ad nináádanideeh. 'Ákohgo kojí béissh báqñi dah naaznilí danilínii yée t'áá 'ádzaaí nilí nahalin:

Diné ts'ídá t'áá bí bikee' yee sizińii, t'áá bí yee ntsékeesii, "ko lá 'át'íego dooleeł ni," níińii niilt'íjígo t'áálahádigo naaltsoos ch'íhini-déeh dooleeł. Bee lág'ooleełii 'éí bee lág'ooleeł dooleeł. Bik'i hodina'go 'alnááhoo'niłgíi' 'éí dooda. 'Éí doo báqñíjígóo baa ntsáhákeesego' 'át'í.

(Continued from page 2)

in our attempts. We will be strong. We have no such system at present. We have nothing that can give us strength. We have nothing as a basis for our government. So as a result we are frustrated in everything. So you Councilmen who are elected, take those matters up for us.

I am really in favor of this constitution. For lack of such a system we have been frustrated and defeated for a long time. With this that won't happen again.

'Áko díí níléi T'iists'óóz Nídeeshgizhjí 'asdázqí lói' Mrs. Neal wolyéego yee haadzi'ígíi t'áá 'aaníi 'át'íeégóo' 'áni' akon. Díí diné t'áá bí Bilagáana yidiits'a'go dóó t'áá bí diné yidiits'a'go, t'áá 'altsogóo saad doo bił nanitł'agóo yéhósini 'ádah sidá 'ályaago' 'índa t'áá 'aaníi ha'át'íi da łá' yilníił dooleeł. Jó łá' yiníił nilínii 'éí bee haz'ánii ndahaleeh nihíjí 'akon. Bikéédééjí' nínááhoojihii 'éí 'ííshjáqá dooda. 'Éí doo t'áá hó hakee' bikáá' dah jízjí da. Jó yiłní Mrs. Neal. T'áá 'aaníi 'ákót'í' akon.

'Áadóó díí k'ad kodóó diné ninááná'níi nilínii, jó 'akon, kojíigíi, 'e'e'aahjí niidlínii ni-níltéeh dooleełii jó bééhózíní. 'Áko ndi bí-zhi'ígíi 'éí bíní' t'ah ndi t'ah 'éí náás bik'i hwíí-née'níi nilíjí dooleeł. 'Áko 'áají yee ntsékeesii jó t'áá bí t'éiyá kodi diné yil' niyółta'. K'ad níláahdi baa náhódoot'íjíjí, k'ad diné nehe'níi biniiyé nikida'diildee', jó 'áadi 'índa, "díí lá bikáá' dah sézjí dooleeł ni. Díigi 'át'íego diné bá sézjí dooleeł," jó dídoonił. Jó kót'íego yígíi 'éí 'ááldabidii'í. Háí lá ndooltééł jó 'akon. 'Áají diné bitaa da'óshjí'ígíi jó bíní-hataa da'óshjí'. Nihí 'ííshjáqá t'ah. Hahgo shíjí 'índa nihá yídóojił, kodóó nihididiiltééłii.

'Áko ts'ídá t'áá 'ánóht'í 'át'í' akon; t'áá 'ánóht'í nihíl bééhózín t'áá nikéédahosooht'íjíjí 'nt'íeé'. K'ad díí t'áá díkwíi nááhai yéé dóó diné ninániłgo baa níi'diildee'ígíi ts'ídá t'áá 'át'í 'aají t'éiyá, níléi Tséhootsooí dóó níwohjí'go kéédahat'íi t'éiyá łá' ninánił nilíjí. 'Áko ts'ídá t'áálahájigo' t'éiyá 'adínéet'í nilíjí' akon. T'áálahájigo' 'adeet'a'. 'Éidírigíi báqñi diné 'ádaaníigo kodóó 'e'e'aah dóó diné danilínii łá' ndooltééł, jó daaní. Jó 'ákodooníił. Jó k'ad daa shíjí néelqáq'góo niyádaati'go 'át'í' akon nihinaagoo. Béésh báqñi dah naaznilí danilínii da yiniiyé 'álah 'ánda'íi'jíjí. Díí nihí kojí Tó Naneezdizígi hoolyéegi 'álah néidleeh. T'áá bita'gi yiikah nahalinii 'álah néidleeh. Béésh báqñi dah si'ání nilínii lá 'álah 'ánda'íi'jíjí ndi ni. Jó 'aadóó 'ashiiké da'ííltá'íi daa shíjí néelqáq' bééhéesht'eezh. 'Índa hastóí dah sóyáanii dó' łá' bééhéesht'eezh. 'Áko díkwíi go' shíjí 'ałkéé' 'haz'ággo nahalingo' yiikah. Kót'íego deiníł'í' akon. 'Áko 'alts'ohiit'ghah ninádiikah daaní' akon. Díí k'ad bee 'ahíiłghah niná'dooldahii, jó 'aláahdi jookah nilínii 'éí hanaaltsoos dahólónii, dibé binaaltsoos ndajijaahii, 'éí 'aléají' jookah. Kodóó bikéédóó yikah nilínii 'éí binaaltsoos' 'ádaaníii, 'índa binaaltsoos t'áá bita'ági' 'ádanéelt'íi, 'índa 'iiná binaanít'íi nihee' 'ádin nilínii, jó 'éí díí kodi' aláahdi jookah nilínii hóndiilkah. Jó kót'íego nahat'á kojí' akon. 'Áko t'áálah'í bee 'ádooníił. 'Ólta'ígíi t'éiyá bee 'ádooníił. Ts'ídá 'alts'ohiit'ghah ninádiikah daaní' akon. Díí k'ad bee 'ahíiłghah niná'dooldahii, jó 'aláahdi jookah nilínii 'éí hanaaltsoos dahólónii, dibé binaaltsoos ndajijaahii, 'éí 'aléají' jookah. Kodóó bikéédóó yikah nilínii 'éí binaaltsoos' 'ádaaníii, 'índa binaaltsoos t'áá bita'ági' 'ádanéelt'íi, 'índa 'iiná binaanít'íi nihee' 'ádin nilínii, jó 'éí díí kodi' aláahdi jookah nilínii hóndiilkah. Jó kót'íego nahat'á kojí' akon. 'Áko t'áálah'í bee 'ádooníił. 'Ólta'ígíi t'éiyá bee 'ádooníił. 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nihá baa hwiinít'ínígíí binilnaa ts'ídá t'áá hoo-t'éegi hoot'é 'akon. Haa shíj néelágá' t'óó bík'i neiikai. Haashíj néelágá' t'óó 'adaha'eel. Haa shíj néelágá' t'óó yóó 'adahałdzíid ndishchii' 'akon. T'áálá'i ni'iijihígíí ts'ídá t'áá bízhánidi kóhonishéigo haz'ánígíí t'éiyá k'ad nihiyáál nihá 'áyósín. Náánála' 'ánáádahojódle'gi 'át'é níléí Ch'óoshgaii bitsíjigi, Tó Haach'i' bigháq'gi. Jó kóó da ndahazt'i'go 'át'é. 'Áko daa shíj néelágá' béeso yah 'anáháldas dooleetéé 'akon.

'Inda t'eejinígíí 'ákónánát'é 'akon. Bíni'dii diné bá 'qá 'ályago t'áá bí hada'agéedgo yá dah yinéégo níléí kin dah naazhjaa'góó béeso bee 'ál'i' 'akon. 'Áko béeso bee t'áq' 'anánidéeh dooleet nihíjíjí'. Jó 'éí Bilagáanají 'éí "Royalty" yiñní 'akon. 'Áají kót'ego nináhínidééh. Jó kóó ndahazt'i'go 'át'é.

'Aadóó níléí tó hadaasgeed danilíjgóó da 'akon, jó t'áá 'éí da'atah nahalin danilí 'akon 'áadéé' "resource" haz'ágájí. Ha'át'ií da bee yáál ndidoot'áál haz'ágájí 'akon. Kóoní da dahonít'i'go 'át'ée ndi doo nihá baa hwiinít'íí da. Doo nihá náás kólnéeh da. Ha'át'ií lá baa na'aldeeh lá? Doo baa na'aldeehí dagi 'át'é. T'óó ha'át'eejí' lá naalyéhé yá sidáhí habínáádi'doodzií lá, díí t'éiyá k'ad býáátih. 'Áko díí t'éiyá k'ad ts'ídá t'áá 'awolí bee bidazhdiilkal. Kóoní yee' kónéelágá' 'áhoott'ée dooleet, kónéelágá'go haz'ágá ndi ts'ídá t'ááláhájí' t'éiyá diné daydéélt'a' nahalin. 'Éí nee' bini' 'ákódajít'é. Jó díidíigíí t'éiyá k'ad baa ntsídaahkees dooleet diné nohlíinii, 'Inda Bilagáana nohlíjíí diné bich'o nohníigo ntséhkeesii jó k'ad kót'ego 'ííshjáq. Díí shá béédaatnih dooleet.

#### LET THE CHAIRMAN BE A WESTERN NAVAHO

By Maxwell Yazzie, Councilman, Tuba City, Arizona

The time has again come for election of the leaders of the people. This fact is being mentioned now at the Tuba City meetings, and we hear that the matter is being discussed in the surrounding country. There have been some candidates mentioned from the eastern side of the reservation, from Crownpoint, Tohatchi and Fort Defiance. So we know that people over there are discussing the matter of who should be the next Chairman. Even so, the people from Crownpoint are divided in their opinion it would seem. Since they are divided in their opinion it is indefinite, and it will become clear only when they decide on a candidate.

It has always been the case that men selected for any type of chairmanship, for council membership, and for Chairman of the Council, have come from the eastern side of the reservation. As far as I can see, this has never born any fruit. No doubt when they ran for office they received votes on the basis of their campaign promises. But alas, they failed to fulfill these.

The present Tribal Council fails in connection with the resolutions it passes. Some time after a resolution is passed and the Councilmen return home, the resolution comes out again in a changed form. In this connection, several months ago there was a resolution regarding traders. But alas, when it came back it certainly wasn't the way it was originally. It was a far cry from the way we had it, and they must have fixed it to suit themselves.

With a Chairman that can stand on his own feet and think for himself resolutions will go through in their original form because he will insist on it. Things approved here will be approved there (in Washington) in their original form. There will be no changes following a delay, which is a bad system.

What Mrs. Neil, the lady from over toward Crown Point, said is very true. She said that a person should be selected for Chairman who speaks both English and Navaho fluently. Then matters can be effectively handled. Whatever (the Council) passes becomes law for us. There should be no more of this business of changing things after they have been passed. Whoever allows such things to occur is not standing on his own feet. That's what Mrs. Neil says, and it is true.

The Council will soon be up for reelection, and over here on the west side we already know who we are going to

put into office. But we're going to withhold the name of our candidate for Chairman for the time being.

The one who is aspiring to that office is busy campaigning. When the campaigning gets to moving everywhere, then the men whom we are pushing for candidates will become known. At that time our candidate for Chairman will set forth his platform and will tell how he plans to proceed for his people when elected. Everyone is concerned with who will be our next Chairman. Candidates from the east side have been mentioned, but that's all right. We'll mention ours later. We'll name our candidate to run against you on the east.

You all know that since the origin of the Tribal Council several years ago, all of the major offices of that Council have come from the area of Fort Defiance. As a result it has always been one-sided. So now people are asking for the election of a Chairman from the west side. And that is what is going to happen.

There's a lot of talk going on around us. And meetings are being held in connection with the Council. We get together up here at Tuba City. Even though our meetings are being called by us who are the Councilmen, they attract several types of people. A great many educated young men attend, as well as many older men who are good thinkers. They are discussing the matter of getting all of the people back on the same path. At present those who are ahead are those who have livestock permits. Provision should be made whereby those who have no livestock permit, those who have only a small number of stock, and those who have no means for making a livelihood can catch up again with those who are ahead. That's our plan over here. Only one thing will bring this about, and that one thing is education. Only when all of those who, at present, are the under-privileged have gained an education can they catch up with those who have livestock permits. This is by way of providing a living. When he has learned thinking. They ask in vain for livestock permits; they ask to make a living out of the land itself, then he will carry a permit for the land. With that he will catch up. This is what they are discussing over here.

Then there is another group of people, the veterans, of which there are many. They are highly confused in their thinking. They ask in vain for livestock permits; they ask in vain for GI loans from the outside, but they fail in both. They try without success. They cannot get the loans because they are told that they are wards of the government. So this represents another problem. Something should be done for the veterans; money could easily be appropriated for them, but this has been something that has been overlooked.

These are things that the coming Council must concern itself with, I feel that if we place in office a man from the west side he will do something for the veterans. There will be a resolution concerning them. The matter of loans to veterans will be vigorously taken up. That will be the platform of the western candidate. The people on the west desire this.

And another thing, which affects both the Navahos and the white people of Arizona, is that river known as the San Juan which starts up in the La Plata Mountains, and flows through Shiprock and on down here. There is a number of tributaries flowing into it, which increases its size as it goes along. According to law, it is said that the reservation boundary line follows a course down the middle of the river bed. Therefore, half of the water belongs to us. And this constitutes one of our main problems. And the State of Arizona is concerned with this problem, along with us. Since they have found no solution for their water problem, we are likewise in a position of not knowing what course to take in the matter. We often wonder how much this lawyer that we hired knows about the water problem we face. We have heard that he was working for their (i.e. the California) side. We have spent a lot of money in retaining him, and he has a contract covering a certain number of years. So why hasn't he clarified this matter to us? Let him set us straight on this water question. It would appear that we have a very definite interest in this river. So we want the matter clarified, and kept in the open through its being contained in a document. He's a good lawyer, but no one knows about him (i.e. which side he is on, what he is doing, etc.). What is he doing for us? We do not know what he is really about. Let this be brought out in the open for us so we will know. Our Chairman should take the matter up and ask the lawyer to clarify it for us.

And another item. On this land of ours there are considerable natural resources. There are reports of these things, and men are looking for them. People are looking for various things, we don't know what—metals perhaps. And perhaps there are many metal deposits in the land on which we live. But we have no one to process them for us. There seems to be some law against development of

## BÉESO 'ADA'IIS'NILII DAA NÉELÁÁ'GÓÓ BEE ŁA' DAHOODZAA?

By Joe Lee—Lukachukai, Arizona

Tségháhoodzání dóó nihinant'aí danohlí-nííjí, 'álkéé' dnootqädígíí, díkwíigo shíj bá nisoozí nahalingo nihinant'aí danohlí. Na'aldloosh naagháají bina'anishgi, 'índa ch'il naagháají bina'anishgi binant'aí danohlíinii jó 'éí nanihídishkid. 'Áadóó 'índa díí béeso 'a'ii'nííl biniiyé nahisootánígíí nanihídishkid. Díí naaltsos Naabéehó bizaad bee hahnidéhígíí biyi' dóó nát'ágá bee nihíl ndahodoołníh. 'Adahwiis'áágóó t'áá 'áltso doo nihíl bééhózinígíí nihíl bédahodoozjíl. 'Éí báa nanihídishkid. Díkwí shíj 'álkéé' sinilgo bina'ídídéeshkił.

1. Díí k'ad béeso 'a'ii'nííl wolyéhígíí 'adahwiis'áágóó béeso nihada'iis'níili haa néelágágo, díkwíigo bee hasht'e dahoohdzaa? Ha'áttíí bee łá' daoołaa? Jó 'éí bínanihídishkid. Kodóó t'áá hazhó'ó béeso 'a'ii'nííl ha'níigo bich'í' háhiniijah. 'Áko ndi díí k'ad ts'ídá t'áadoo le'é bee dahólónii, jó 'éí t'éiyá 'agháago béeso báda'iinííl lá. Kót'ego dadiits'a'. 'Áko bilíjí' dahólónii, bibéégashii dahólónii, bibéeso dahólónii, jó 'éidí béeso báda'iinííl, 'éí t'éiyá, jó kót'ego dadiits'a'. 'Ákohgo nílédéé' hastóí, 'índa sáanii daa shíj néelágá' halíjí' dahólóqó nít'ée'. Dibé, 'índa béégashii bee dahólóqó nít'ée'. Jó 'éí k'ad 'ádajidin 'ákódajít'ehéení'. 'Áko k'ad baa ntsáhákeesgo t'áadoo la' bee łá' dajiilaáí da lá hwinnidzin k'ad. 'Akónéelágá' dahalíjí' nít'ée' lá ndi. Béégashii miil bíighahgo da dahalíjí' nít'ée' lá ndi. T'áadoo bee łá' dajiilaáí da lá. 'Áko t'óó bitsásk'eh nahaz'ág. 'Éí la' kót'ego haa ntsídeiikes.

'Áko shí k'ad baa ntsékesesgo díí k'ad diné baa dahoobá'í yígíí, t'áadoo le'é bee 'ádaadinií béeso báda'iiníígo la' 'éiyá t'áadoo le'é yee łá' deidoolííł. Háálá 'éí bee bich'í' 'aná-

(Continued on page 5)

such plants, or else we are not entitled to such. There would seem to be some hindrance. We are informed concerning the timber. And a great deal of money comes in from the sawmill. I wonder if there would be any possibility of a man being sent by the government for the purpose of development of natural resources prospecting and the like, and take charge of money from these sources. And he would then provide employment for Navahos.

This white man would only have the responsibility of supervision. Since this matter has not been taken up for us things merely stand as they are. We are merely walking about on these valuable things. Much is merely washed away by water. Some of the trees merely rot away. The only income we get is from the single sawmill we have. Another one could easily be established over at the foot of Chushka Mountain which is the summit of Tohatchi Mountain. A large income could come from all these industries.

And the same applies to coal. Let coal mines be opened up to provide employment for Navahos, and let offices be established in surrounding towns for the sale of the product. Then money will come back to our Tribal Funds in terms of what the white people call royalties.

Then also, there are matters like irrigation to be taken up, as resources. Anything that money can be made from. There are things like these, but they are not taken up for us. They're not exploited. What is being done? I don't think anything is being done. All that the present Tribal Council is doing is picking on the traders. That's their main concern. There are many other things to be taken up, but they merely keep at this one thing. Let them be that way, if they insist.

Think about these matters I have mentioned, you Navahos, and you white people who are friends of the Navahos. Remember what I have said.

hóót'i'ii, 'índa yik'ee ti'hooníihii yik'ehgo yaa ntsékeesgo béeso ba'ínilii daa shíj néeláq'go yee t'a' yidoolítl. Bikéyah da daa shíj níltsgo yee t'a' yidoolítl. Ko la' 'át'éego baa ntsékees.

Béeso 'a'iyíníilií nił shíj bééhózin. Daa néeláq'góo bee t'a' dahoodzaa? Ts'ídá yá'át'éego bee t'a' hoodzaagi, jó 'éí bínanídishkid. Jó kodóó 'éí bidáhonooníigo baa ntsídeekes. 'Éí báqgo bínanídishkid. Díi k'ad nihaa hojoobáí daniidlínígií, t'aadoo le'é nihee 'ádaadinígií, t'íjí t'éiyá t'aá naakíhí dah dayníndlósígií, jó 'éí 'ádadii'ní. Haa shíj néeláq' 'ákót'éego ntsíikees; daa shíj nídláq' 'ákót'éego baa yádeiilti'go 'át'é.

2. Dibé ch'il bił 'ałch'i' siláago bee níhól-níhígíí 'éí k'ad nanídishkid. Daa lá yit'ée lá 'ałdó'. Jó 'éí 'ałdó' doo nihíl bééhózin da. 'Éí báq bíná'ídishkid. Jó 'éí k'ad díi t'íjí t'aá naakíhí dah dayníndlósígií t'l'óó'góo doo nihá da'ałchozh da. Dibé nihee 'ádaadin. T'aadoo nihá da'ałchozh da. Keehaigóó 'índa keeshíjgóó, jó 'éí nihee 'ádaadin. 'Eidíigíí, jó 'akonee', 'ádadii'ní. Díi k'ad t'l'óó'góó doo nihíl 'ałchozhígíí, díi k'ad 'aná'áz't'i' góne' t'éiyá nihíl 'da'ałchozh. 'Áko t'aadoo nihá da'ałchozhígíí, 'éí lá daa niit'ée dooleet lá? T'aá daatsí ha'át'éhégo da nihá ch'ihóót'i'? Jó bínanídishkid.

Díi k'ad dibé da neeznáá, 'índa 'ashdla' da 'ádingo bitsásk'eh góne' t'íjí da 'azhdoolósígií bee daatsí haz'á? 'índa t'íjí naaki da 'ádingo bitsásk'eh góne' dibé 'azhdooniłígií t'aá daatsí bee haz'á? 'Éí dó' bínanídishkid. Na'al-dloosh bee níhólñihii 'éí nanídishkid.

'índa na'aldloosh binaaltsos bee haz'áa-níi díi k'ad t'óó yah 'anídahinidéhígíí, 'éí lá 'ałdó' t'óó sinilgo bił nihich'i' 'ólta'. 'Éí lá 'ałdó' haa yit'ée lá? 'índa naaltsos báq 'ádahoodijíi t'óó yah 'anídahinidéh. Jó 'éí 'ałdó' bił nihich'i' 'ólta'. 'Áko baa ntsídeekesgo ts'ídá la' t'aá 'át'é choo'jigo la' yá'át'éeh dooleet yéen'i dadii'ní 'ałdó'. Chodeiil-'íjigo la' yá'át'éeh dooleet yéen'i'. Choidoo-líjíi daa shíj néeláq' 'Kót'éego 'át'é. Kót'éego baa ntsídeekesgo 'át'é 'akon. 'índa naaltsos doo choiniłíjíi da lá, t'óó nílák'ee háádooltos danihi'di'ní, jó 'éí 'ałdó' 'ákót'é. 'Áko ts'ídá 'ałtso diné choyool'íjigo la' yá'át'éeh. Kwe'é lá haa yit'ée lá? Jó 'ałdó' bíná'ídishkid. 'Aadóó jó 'akonee', ts'ídá t'ááláí niidzínígo t'aadoo chool'íjhí daa shíj nídláq' 'adahwiis'áágóó, danihighangóó. Diné 'ádi'oh neel'áanii daa shíj néeláq' 'Ákót'éego 'ániit'éeego 'át'é. 'Áko kodóó nihá yáti'go shíj ts'ídá t'aá 'áníltso 'ahiniilt'éego, t'aá 'áníltso t'aadoo le'é nihee hólógo shíj nihá yádajílti'. Kodi nihitaa haazt'i'go 'éí doo 'ákót'ée dago 'át'é. Nihitsílkéé daniliinii naanish bá hólógo laanaa dadii'ní. Naanish nihá hólógo laanaa daniidzin. Díi kóó nihikéyah bikáá-góó hastqádi tsin sitá da 'ánizahgóó naanish nihá hodooleet, jó kót'éego baa ntsídeekes. Díi k'ad béesh da dahaníigo t'aadoo le'é nihikéyah bii' dahólónígií, 'índa tókó'í da 'ádaat'éii binda'anishgo 'akóní naanish nihá dahlógo laanaa daniidzin.

Díi k'ad nanihídéélkidígíí nát'qá' bee nihíl ndahodoołnih. 'Adahwiis'áágóó shíj t'aá 'ał-tsogo 'ákót'é danízin.

#### WHAT DO WE GET FROM TRIBAL LOANS?

The staff over at Window Rock are our leaders. We want to ask a question of you who are in charge of livestock and range, and we have a question to ask you who are in charge of tribal loans. Give me a reply on these questions that I am asking, for we do not know.

#### NIHIDZIIL 'AHÉENINILÍGÍÍ

By Frank B. Harvey—Lukachukai, Arizona

Naabéehó bizaad bee 'ak'e'eshchíjigo Bilagáana bizaad bił 'ahqah sinilgo naaltsos bee hahinidéhígíí t'aá 'áhoołts'ísiigo biyi'gi ha-deesdzih. Ts'ídá t'aá 'áníltso nihidéé't'i'i, ts'ídá t'aá 'áníltso bik'ehgo hinii'nánii bee hadeesdzih. 'Éí díi jíjgóó biniiłt'a díníl'eezgo binahjíi k'ee'qá niit'íjíi.

La'a jí da shíj t'óó nihá náahodoonih ɬeh. Bilagáanadéé' yee na'ak'i tsídaałkeesgo. Ha'át'ií lá Naabéehó t'aá 'áko kwe'é shíká 'i'doolwoł níigo yilwoł ɬeh. 'índa kwe'é kónáánát'ée dooleet níigo Wááshindoongóó naaltsos 'ayiiníił ɬeh. Jó 'éidíigíí 'akwii nihíl ch'ideesh-

Answer us in this Navaho language newspaper. Everywhere we can find out about things that we do not know. That's why I am asking several questions.

1. You people everywhere, how many of you have secured tribal loans? And what did you accomplish with them? I am asking you that. They say that there is a lot of money for loans, so we want to go after it. However, I understand that the well-to-do people are getting the majority of the loans. That's what we hear. We hear that the people who already have livestock, cattle and money are the ones getting the loans. Formerly a lot of people had livestock. They had sheep and cattle. But those people are now gone. As we look at it now, they never did accomplish anything with their wealth. Even though they had a great deal of livestock, a thousand cattle perhaps, they never did accomplish anything. All we see now are the vestiges of this former condition. And this is the way we consider those people.

I think that these present-day poor people will indeed do something with the loan money. These people know what trouble and hardship are, and they will know how to accomplish something with the loan money. They might make some big development on their land.

You in charge of loans can answer the question of how many people got loans, and what they accomplished with them. Give us an example of the most outstanding achievement resulting from a loan. We are all wishing that we could get one. That's why I am asking you about the matter. Those of us who are poor; those of us who have nothing; those of us who have but two horses, we are the ones who are asking. Many of us are thinking along the same lines.

2. You who are in charge of livestock and range, I want to ask you something about which I am wondering likewise. It too is something that we do not know about, and that is why I am asking. Those of us who have only two horses are not allowed to turn them onto the range to graze. We have no sheep; we have nothing at all that grazes. We have neither winter nor summer range. We are the ones who are speaking. Since our stock cannot graze on the range, it has to graze in pastures. Now what about us who have no livestock (outside of the couple of horses for which we do not need permits)? Is there any chance for us (to get livestock, or to somehow make a living)?

If we are under our sheep permits by 5 or 10 head can we put horses in their place? And if we are under by two horses, can we put sheep in their stead? I'm asking about that too, of you who are in charge of live-stock.

And livestock permits which have been turned in (to the District Supervisor), are these still being counted against the carrying capacity of our range (despite the fact that they are not in use)? How about that too? All those permits which are merely turned in as a result of the death of the owner, or for other cause, are they counted? It is our feeling that all these permits should be used. There are lots of people who would use them. We are told that we do not use our permits, so they are taken from us. It would be best if all of these otherwise unused permits be used constantly. How about this? Many of our people have no income at all. There are many who are not self-supporting. In reports we are described as being all alike, and as all having what we need. If one comes among us he will see that these reports are incorrect. We wish that there were jobs for our young men, and for us. We wish we had jobs right here, within a distance of, say, six miles from our homes. We wish we had jobs in connection with mineral and oil developments on our land.

Give us an answer to these questions I have asked. Maybe you people everywhere would like answers to similar questions.

'ákót'éego nihá náahodoonih shíj ndi. Bee nihádazhdoonih shíj ndi.

Daqdáq' Wááshindoongóó nda'asdee' Béesh báq dah naaznilí ɬa' 'ákóó tátadadoo-kai. 'índa ɬa' 'ákóó ndasoohkai, diné binnant'aí danohlinii. 'Áko 'áadi 'aghádiit'aa-hii nilinii nihíl ch'ihoni'q. Jiní jiní, jó t'óó kót'éhégo deii'nii'.

Hádáq' shíj níléí Hwéeldi hoolyéedéé' dah nda'dii'nánéedéé' bee 'ahada'deest'ánígíí, naaltsos sání dabidii'nínígíí, doo 'éí bikáá' yisdzohii, díi doo 'éí 'át'ée da. Níwohdi, ɬá náahaiídáq', náhást'édii dóó ba'aan 'áadi yihahígií biyi'di Bilagáana bee bił 'algha'deet'q' jiní. Naabéehó 'aha'deet'q' jiní Bilagáana yił. Jó kót'éego dasidiits'qá'. 'Áko 'éidíigíí nihíjí Naabéehó nihí'di'nínii nihinahaghá' bee yíníitq' nahalin. 'Iiyisií bá dah yiilyééł nahalin. Díi k'ad tátidíin dah yiltsosgi. Dah níiilyééh wolyéii dah yilyééłgi, 'índa kodóó koji' 'ee hólónii bee niłdzilii, 'índa díi k'ad nihidził naaznilígií nihiyin bidadiit'i'go 'ahéenínii. Hádáq' shíj 'ákót'éego 'ályaa. 'Áko 'éí Naabéehó bibeħaz'áanii nilí nahalingo bá niilyáá lá. Jó kót'éego baa dahojilne'.

'Áko 'éidíigíí bee ha'ooodzíi' lá 'akon. 'Éí díi Naabéehó bidziil 'ahéen'iánígíí 'akóníltso-go bídéét'i', jó kót'é nahalingo bee 'aha'deet'q' lá 'akon, 'íidáq'. Jó 'áko ndi díi jí 'éí doo 'ákót'ée da. Díi jí t'aá lá 'aaníi nihíjí t'aá 'ákót'ée ndi ni. Bee k'ee'qá yiildah díi tátidíin dabidii'nínígíí. 'índa dah níiilyééh daolyéii da. Sodizin, 'índa sin da. Jó 'éí t'aá 'áadi 'ahéedaat'i'. 'Áko ndi nihí doo 'áadi 'ahéé-hiniidláa da.

'Áko t'ah wóshch'ishdi bee 'ahanáádazh'-deest'ánígíí, Hwéeldi dóó dah nda'dii'nánígíí jó 'akon. Tséhootsoó t'éiyá dazhdójíigo hastóí yéé, 'índa Dzilíjiin, 'índa Tséyi', 'índa tooh. Díi t'éiyá dazhdójíigo 'aadéé' hwéeda'iisnii'. Kwii ninádajiiskai dóó táádajooskai. Tséyi' góyaa 'ajíidéél silíjíi'. 'Aadóó bikáá' háájíi-déél nahalin silíjíi' dóó níléí dazhdójíhéégoó. Da'nílts'qá'góó 'adajiizdéél silíjíi'. Jó kódzaa.

'Áko t'aadoo níléí dził naazniléedi ninádzáhí da lá 'akon. Biniinaago 'áadi doo Naabéehó bináhásdzo da. Díi dazhdójíhéé t'aá 'ákó-dígo nihá 'ahééhodeenii' lá, 'akon. 'Áko k'ad baa ntsáhákeesgo, t'aá 'íidáq' hastóí yéé dahóyágo ts'ídá t'aá níléí dahózhíhéé t'aá 'áadi nihá naazdáago dashq' haa yit'ée nít'ée'. Jó t'óó kót'éego baa ntsídeekes ɬa' nisidzí 'akon.

'Áko díi k'ad t'íjhdígo, kónishééigo haz'á-nígíí 'áají' 'anéiidélgíí k'ad doo 'asohodoo-béézhgo k'ee'qá niit'íjíi. Hastádiin dóó ba'aan díkwíidi miil shíj nołt'é danihjiníigo Bilagáana ch'eedahojit'áah. 'Áko ndi doo bizahodichaandi k'ee'qá niit'íjígo 'át'é 'akon.

Łahda shíj 'ánáádeizhnídzin ɬeh Bilagáana, Naabéehó wolyéii ha'át'íi lá yee k'ee'qá noot'íjíi lá dazhnízin shíj ɬeh. 'Áadóó 'ánáá-danihidi'níi ɬeh, Naabéehó wolyéi jéí 'ádjih t'éiyá boołtsił, jó dajiníi ɬeh 'akon. 'Éish t'aá 'ákwií jí nihoghháq? Haa shíj nízah nináhálzhishgo 'índa 'ákódaat'éhígíí nihik'i hoyiileeh. 'Áko 'éí t'éiyá 'aghá 'áníltso nahalingo bee nihqah' dah haz'áqgo bee nihá yáti'. 'Áko ndi doo shíj 'ákót'ée da kodóó daniil'íjigo. Bee niildzilii, bik'ehgo náás yiikahii, bik'ehgo náás 'ayoodiili t'ahdii nihighan bii' naazlá 'akon. Jó 'éidíigíí bik'ehgo 'qá niit'íjíi. Tádídíin, 'índa nihinahaghá' siláagi. Nihisodzin naat'i'gi. Jó 'éí t'éiyá bik'ehgo 'ániit'é nahalin díi Naabéehó niidlínii.

'Áko 'adahwiis'áágóó t'aá 'ánóltso 'ákót'ée-ego nihíl bééhózin. Háishq' doo "hózhóqgo

(Continued on page 6)

naasháa dooleet," níigo sodilzin da 'akon. Ts'ídá t'áá 'ánfítso 'ákódadii'ní 'akon. T'áá náhidii'néeh bik'eh. 'Índa t'áá da'iidjih bik'eh. Jó díidíigíi bee 'át'é 'akon. 'Éí baaqgo k'ad baa ntsídaahkees dooleet. Haa lá yit'éego 'áníi lá 'agha'diit'aahii. Haalá yit'éego nihá yaa ntsékeesgo 'áníi lá. Kodi kót'ée nít'ée' lá. Haa'ishq' hastóí danohlínii, Hózhóójí t'áadoo le'égóo nihíl 'éedahózinii bee 'atkéé' ninohkááh. 'Áko díkwínolté da, t'áá lá 'aaníi jiní ni dadohníigo nihahane' nilínii, nihisodizn nilínii, sin béédahonohsini baa 'atkéé' ninoohkaigo t'áá haa 'át'ée dooleet. Doo shíi kékah 'akóníltsgo nihaa ndadoot'áat da ndi. Jó 'áko ndi t'áá ha'át'ehégo da 'éí 'áadi chodajoo'l'ínigíi Bilagáana t'áá ha'át'ehégo da bee nihaa ntsídajizkees dooleet. Jó kódeiniidzin lā'. Shí kwíniisingo 'ádíshní. 'Éí baaq jí 'akon 'adahwiis'ágóó 'eii béésh baaq dah naaznilí danohlínii, táá' naaznilí danohlínii, hózhóójí naat'ááh danohlínii t'áá 'ánóltso díi baa ntsídaahkees. Łahgo díi nihá bik'eh 'áhoolyaa nahalinigíi bee 'atkéé' ninohkááh t'áá háá góne' da. T'áá lá 'aaníi 'áadi nihidziil naaznil jiní ni dadohníigo bee naaltsoos hadoohláago haa yit'éego bik'í yá hodoot'ih.

Jó 'ákóníhi'di'níi lá 'akon. 'Íshjáq' shíi t'áá daatsí 'aaníi. 'Áadi hooghan 'ahéení'qá nít'ée'. 'Áadi táchééh 'ahéení'qá nít'ée'. 'Índa dził łeezh wolyéii da 'áadi 'ádaal'íi' dahan'íigo baa dahane'. 'Íshjáq' shíi díkwilté bił bée-dahózin jó nihilníi lá Bilagáanadéé'. Jó 'áko t'óó 'ahonohyóo nihíl béédahózin, kót'éeego bee nihaa ntséskees, sáanii, hastóí, 'índa tsílkéi yá'át'ehégo ntsídaakesii. Kót'éeego lā' ba'álchíní yee yá naazj' nahalin. Díi jílgóó 'índahool'qá' danilínii shíi 'ákót'é 'akon. Jó kót'éeego nihaa ntséskeesgo 'éidíigíi 'ááldishní 'akon. 'Áko t'áá nihíl béédahózin dooleet.

Tó Naneesdizidi t'óó nihich'í' ch'ét'q dqqáq'. 'Áko 'ákwii shináátl díkwínolté shíi baa ch'ídahosoo'qá ni'. T'áá nihí nihinahagha' nilínii, t'áá nihí nihaha'niih nilínii, 'éí t'áá býó bee 'ahídísñóodah ni'. Jó 'áko doo bee 'atkéé' doohkai da, 'akon. T'áá lá 'aaníi shí kojí naayée'ee wolyéii k'ehgo kót'éeego shahane' ndi tásidíiń t'áá dishní 'akon. Dóó dah ndiilyééh t'áá dah yishléél. Dziilgíi t'áá yínishí. T'áá 'áadi sisodizn naazt'i'. Dóó t'áá 'áadi shiyiin naazt'i'. Jó dadohníi dooleet díkwínolté shíi 'ákót'éego bee 'atkéé' ndooohkah. Yéeni' k'ad 'éí t'óó bee d'ahidohdláásh nahalingo bee hadasoohdzii' ni'.

K'adígíi hazhóó baa ntsínáádadzókeesgo ha'át'eeego da 'ánáádadzó'laanaa. Shí la' kodóó 'ákót'éego nihá baa ntséskeesgo 'ánihidishní 'akon 'áltah 'áásijjóó. Hálá baa hasti' díi tásidíiń wolyéii siłtsoozgi. T'áá baaq'agáhi 'át'eeego 'ádoonlii'gíi baa hasti'. 'Índa sodizi-nigíi t'áá 'ákót'é. 'Índa sinigíi t'áá 'ákót'é. Jó 'áko nihidziilgíi t'áá dayiníjíi dooleet. T'áá biyaa 'ahool'áadi 'áadéé' t'áá ha'át'íi da ndiilyééh. T'áá 'áadóó bik'í i'diilnah. 'Áadi naaznilgíi bik'ehgo 'akon. Jó kódeiniidzingo 'át'é. 'Éí baaq'akwe'íigi hazhóó bee 'ahił dahoñe'go yá'át'ehé. Ha'át'eeego da ahinidaohkahgo bee ahił dahoñe'. Dabijjigóó, dahan-táalgóó, 'índa 'álah ná'aaleehgoó da. Dóosh dó' nihíl béédahózingóó 'ánihidishníi lá sáanii, 'índa hastóí nohlinii.

'Índa bee dah dayinohlééii, 'azhá Łahjí' nihaa nádiilyáa ndi, dibé wolyéii, jó t'áá 'éí bee náás deeshjaa'ii, t'áá 'éí bee k'ee'qá ndinéel-t'áanii jó 'éí 'át'é. 'Akonee' t'áá 'éí bee nihá hodooznih 'áldó'. Jó 'éí 'ákódaat'é nahalin-

góó bee 'éehózin. 'Éí baaq hazhóó bee baa ntsídaahkees. 'Áko bee 'atkéé' ninohkááh.

#### OUR ENCIRCLING MOUNTAINS

I want to place an article in the Navaho language newspaper. The matter about which I speak really concerns us all. I'll deal with something in accord with which we all live. It is our support, and it forms the basis of our increase.

There are times when people do not like us Navahos, from the white man's point of view. They say that those Navahos are always running ta ask for help. And the Navahos write letters to Washington. I want to bring this matter up, even though they may not like it.

Last spring a group went to Washington. Some of the Councilmen went there, and some of you who are leaders of the people went. You remember what the lawyer brought out to you while you were there.

This matter with which I am going to deal here is not contained in the Treaty of 1868. Still previous to that period, about 90 years ago, a treaty was made with the white people. We have heard about that matter. What I am going to speak about is something that the Navahos have in connection with their ceremonies. It is the foundation of our wealth. The pollen and the medicine bundle that are held up; our wealth and our security. They are connected with our encircling mountains, referred to in our songs. This was established long ago, and it is tantamount to a code of laws for the Navaho tribe.

This was the matter that was brought up by the attorney. It would seem that, in this treaty, an area of a certain size within the encircling mountains was concerned. However, this stipulation does not hold today, although in our belief we still follow our religion. And in the medicine bundles, in the prayers and the songs, we follow the sacred mountains. But our people do not occupy the land out to these surrounding mountains.

There was another treaty, according to which we moved back from Fort Sumner, but the people mentioned only Fort Defiance, Black Mountain, Canyon de Chelly and the San Juan River as their homes. Since these were the only places they named, they were freed to go there. They were brought back to Fort Defiance, and from there they went on to their home areas. They moved down into Canyon de Chelly, and then later they moved up on top and went on to the places they called home. They went in different directions.

None of them went to the sacred mountains, and on that account the reservation didn't include those areas. The reservation was established only around the areas that were named by people as being their homes. If the old folks had been wise, and had they named the sacred mountains and then gone to these to live, we would have gotten more of our land back. Some of us think about the matter in that way.

And now in this little tiny area we moved back to we are increasing beyond all bounds. The white people point out that there are more than 60,000 of us. But that figure is a gross under-estimate.

Probably the white people sometimes wonder why it is that the Navahos increase so rapidly. They claim that the Navahos are dying right and left with tuberculosis. That isn't the only disease that is killing us every day. Only once in awhile does one of us die from that cause. But it is spoken of as being the chief cause of mortality among us. As we look at it, that doesn't appear to be true. That from which we derive our wealth, our strength and our ability to increase is still in our possession in our homes. These are the foundations of our increase: the pollen, our religion and our prayers. These things are basic to our existence.

Is there anyone who doesn't pray, saying, "I shall live with blessings?" We all say that when we arise in the morning and when we eat, and that's why we increase. So think about these things, and about what the attorney is really driving at. What is the thinking that really underlies what he said? You old men who know about Blessing Way, let's get together on this. You who know the stories, the prayers and the songs, get together and maybe we can get some results. Perhaps we'll not get all of this land back, but these white people who are using our former land might get to thinking about the matter for us and do something about it for us. Some of us desire that. So you Councilmen, Chapter Officers and leaders, think about this matter. Get together to put on paper the testimony showing that our sacred mounains are out there where they indeed are.

That's what we're told. Is it right? Our hogans

#### 'ATS'ÍIS BAA 'ÁHAYÁAGI BEE NIHI'OH HONEE'Á

By Carl Brady—Lukachukai, Arizona

Díi k'ad 'azee'ál'í haz'qagi, 'ats'íis baa 'áhayaq nilíjjí bee nihí'oh honee'ánigíi, kwe'é bee hadeesdzih. Díi k'ad bił kééhasht'iini, sáani, 'índa 'álchíní da t'áá 'áltso bee bich'í' 'anáhóót'i'. Díkwií nááhaiídáq' shíi t'áá nabik'í yáti' lágo baa 'áhoniiżżi'. 'Áko hastóí naat'áanii danilínii t'óó yídínídah nahalingo hoolzhish. Cháalatsoh yéé, 'índa 'Adiits'a'ii Sání yéé da t'áá nihá yee háádaadzhgo hoolzhiih. 'Aadóó k'ad nihinant'a'i náádanidlínigíi t'áá 'ákót'éego yaa nádat'í'. 'Áko Łahgoó t'áá 'álch'íjdígo nihá be'elyaa silíi'. 'Áko t'áá 'íiyisíi t'áá yá'át'ehégo bee náás deekai silíi'.

Díkwií shíi nááhaiídáq' kwii Lók'a'jígi hoolyéegi kin nihá niit'q. Biyi' 'azee'ál'í dooleet. Biyi' 'azee'ííl'íni lā' nihá sidáa dooleet ha'níigo kin niit'q silíi'. 'Áko 'éí t'áadoo hazhóó bee na'azhnish silíi' da. Hahgo lá t'áá 'íiyisíi chodoo'íjíl lá. Hahgo lá t'áá 'íiyisíi bidziilgo chodeil'íjí dooleet lá? Jó k'ad kót'eeego bee ntséskees.

Ha'át'eeego da 'ákót'éego ha'át'ihíi da bee ha'adzhigo t'áá 'áko 'éí bi'oh honee'qá ni, béeso bá 'ádin ha'níih. Kót'eeego t'áá 'áko bee nihich'í' ha'adzhih. 'Áko kodóó bee ntsínáá-deiikeesgo t'áá 'íiyisíi díi 'azee'ííl'íni danilínigíi t'áá lā' nihaa doogáátl. Jó nááhgoó kin bá si'q.

Naaki nááhaiídáq' dóó wóshdéé' k'ad haa shíi néeláq'di díi t'áadoo le'én daałníih danilínii bidziilgo nihaa deinist'íjí. K'ad t'ah ndi t'áá 'ákót'éego bił 'ahaa yiikah nahalin. K'ad kót'eeego danil'íjí. 'Áko t'áá doo 'asohodoo'béézhgo bick'ee'ayaa nahalyiz nahalin nihá'álchíní, 'índa niházáanii da baaq dah daho-yoo'aałgo. 'Ákwe'é baaq 'ádíshní. Yéigo nihich'í' 'anáhóót'i'go 'át'é.

Háádée' shíi díi naałníih danilínii nihich'í' nááhóótih t'áá 'ált'q' 'ánáhoo'níił bik'eh. Deesk'aazgo, 'índa shíi'go deesdoi ndi t'áá 'ákót'é, t'áá 'aa yinít'íjí lá naałníih wolyéii. T'áá 'ahéyiilt'éeh lá. Jó 'ákwe'é baaq 'ádíshní.

T'ah nahdée' 'éí t'áá kodóó chidí lā' nihá si'q' nít'ée'. 'Ídáq' Bilagáana 'asdzáni lā' (Continued on page 7)

are still out there near those mountains. Our sweat-houses are still out there. And that's where they go to get the sacred mountain soil. The white people want to know how many of us know about these sacred mountains. I feel that a great many of you know about them, you old folks, and you young men who think straight. Some people use these as the basis for teaching their children. And those young men who learned the ceremonies know about these mountains.

This question was brought up at a meeting at Tuba City last spring. I heard several of you Navahos say something about the ceremonies connected with these things. In that short time you already showed that you were in disagreement with regard to our religion, and what you know about it. You weren't of one mind. But we can get together, and even though you are basing what you know on Enemy Monster Way, and point out what is included in that ceremony with reference to the pollen, the mountains, the medicine bundle, etc., someone else bases his knowledge on some other ceremony, and we can take the common elements on which we are all in agreement. Instead you start to argue.

I wish that you'd think it over and do something about it. For as I think of it, this matter of the ceremonies is precious. We cannot mess it up, neither the prayers nor the songs. We'll hold on to our sacred mountains. We'll get back something from their very base, and we'll live on it. So talk about these things at sings ceremonies and meetings. I'm talking about something with which you are all familiar.

Through these you had the things you had, although some of them, as the sheep, you lost. Even so it was through those ceremonies that we caused them to increase.

# LÓK'AJÍGAIGI 'ÓLTA'ÍGÍÍ NÁÁS KÓDADIILNÍÍŁ

kwii nihá sidáago, t'oo kónizáhájíl' ákódzaa.  
'Ako t'áá 'iiyisíí yá'át'ééh silíl' nt'éé'. Yá'á-  
t'éehgo diné chodayoos' ijd.

Díí kwii jíí ólta'ági 'álchíní t'óó 'ahayói d'a'-  
ólta'. K'ad baaq dah nahaz'áanii t'óó 'aha-  
yói shijéé'. T'óó ndaníil jíihgo k'ad kót'éego  
baa ndeikah. 'Áko nílááh 'azee'ál' jíidéé' bi'oh  
honee'q t'éiyá danihi'di'ní. 'Éí baaq 'ádíshní.  
'Áádóó béesh baaq dah naaznili dajílinii t'áá  
yéigo nihá nabik'í yádajílti' dooleet yéenii da-  
niidzin kodóó. Ła' lá t'áá nayik'í yádaakti'  
ndi t'áá ch'éeh nahalinjí t'éiyá 'aghá. 'Éí kó-  
t'éego yoołkáát dií jíigóó.

'Ałk'idáqá' kóqó t'áadoo le'é binda'azhnish. CCC wolyéego nda'azhnish. Díi kwii 'éí diné niidlínii tseebíi niilt'éego chidítsoh ndeiilbaqas nít'éé' 'íidáqá' nda'anishgo. 'íidáqá' ákóqó ndeiilnishgo ha'át'íí shíí First Aid wolyé jiní, 'éí bídahoo'l'aah danihi'di'níigo t'óó kónízahájí' bínanihidi'ningo baa nisiiikai. 'Áko t'áadoo hazhó'ó bídahwiil'áq' da silíí'. 'Éí nílái diné da la' baqh dahoo'aahgo, diné niitl'ahgo da tsxíjígo bee yisdá hodoot'ih kwe'é biniiyé bídahoo'l'aah danihi'di'níigo baa nisiiikai. Ndi t'óó k'asdáqá' bídahool'á'ago nihits'áqá' 'ánás-zíid.

'Aadóó wóshdék' náhodeeshzhiihgo kwíí  
sáanii Ქ' biniiyé 'álah 'ánáánalyaa. 'Akwií  
'ídahooł'aahgo díkwíí jí náá'ásdlíjíi'. Ch'éeh  
yídaneedlíjigo t'óó bits'áq' 'ánínáánaszíjíid.  
T'ah yónásídi bíhojool'áał laanaa ch'éeh daa-  
ní. 'Áko t'óó k'asdáq' yídahooł'á'gó bits'áq'  
nií kónalyaa. Łahgóó shíjí t'áá chodayoos'íjíid  
Łahgóó shíjí t'áá dooda. 'Áko ndí t'áadoo ha-  
zhó'ó yídahooł'áq' da, 'éí bee 'át'é. 'Áko 'éí  
t'áá nihich'íj hanáádoot'ih dadii'ní 'alldó'. 'Á-  
kódaat'ehígíí diné niitł'ahgo 'áltse choo'ijihii  
bíhoo'aahii bíni' t'áá nihich'íj naat'i'go yáá-  
t'éeh. Ha'át'síi da 'adínóołtl'ah nilsinii ts'ídá-  
doo bééhózin da. 'Éí bqaq bíni' t'áá bídawil-  
'agh dooleet.

Ch'ínlíjígi t'ah 'azee'ál'ínééđáq' t'áá 'áají' t'éiyá choda'iil'íjí nt'ée'. Jó 'éí k'ad 'ánászijid. 'Áko 'éí t'ah doo 'qq 'ánalnáeh da. 'Áadóó ɬahgóó 'azee'ádaal'íjí ndi 'éí t'áá 'íiyisíi bich'il' danízaad dóó atiin ndahonítł'a. Hashtł'ish dahaleehgo chidí doo dólýeed 'át'ée da. 'Éí bqago t'áá kwii 'azee'ál'íjí nihá 'áhodoolnítl. Jó níláhgóó kin t'áá bíni' si'q. 'Éí 'azee' nihá biih doojih. 'Áko t'áá 'áyídíjí' chodeiil'íjí dooleet. 'Áadóó 'índa dií diné niitł'ahgo 'áltse choo'íjihii wolyéhígíi 'áadóó bínanihidi'niltin dooleet.

'Éé' neishoodii bi'éé' danineez dabidii'ní-nígíí 'éí kwii Ṽa' bighan. 'Áko t'áá 'áhoołts'ií-sígo 'azee' Ṽa' nihá yishjaa'. K'ad díkwíí shíí-nááhai 'ákót'éego 'azee' nihá yishjaa'go. 'Áko ts'ídá t'áá 'áají' t'éiyá dadéet'!!!. T'áá yí-neél'ánígo yee nihíká 'análwo'. 'Áko ndi doo sih da nahalin. Áko díí k'ad 'azee'ál'í nihá hodooleełígíí, 'índa 'azee'iíl'iní Ṽa' nihaa doo-gálgíí t'áá 'íiyisíí yéigo bee nihíká 'i'doolwoł. 'Éí yínishkeedgo 'ádíshní. 'Azee'ál'íjí bił ho-nít'i'ii bá 'alqájí' dah nisoodáii 'éí nánihoosh-kaahqo 'ádíshní.

OUR HEALTH SERVICE IS INSUFFICIENT

I want to deal with the matter of our insufficient health services. My neighbors, the womenfolks and the children, all have their troubles. I've heard discussions regarding this matter of health for a number of years. Navaho leaders have made futile attempts to secure adequate health service. The former Big Charley and Chee Dodge took the subject up for us repeatedly, and over a considerable period of time. And our present leaders are discussing it in a similar manner. In some respects it has born limited fruit, and what has been achieved has been a benefit to us for as long as it lasted.

Díí k'ad 'ólta' haz'ággi baa ntséskesegi bee  
nihich'í' haasdziih. Haa shíí nízahdée' 'ólta'  
deezt'i'. Lók'a'jigai hoolyéegi jj'ólta' doo-  
leeł ha'níigo bihodeest'á, kót'éego bee ha'oo-  
dzíí' ni'. Jó 'éí 'ádzaa. Nihá niit'á. Ch'óósh-  
dáqádág' 'éé' neishoodii t'éiyá bá 'ólta'. Áá-  
dóó wóshdég' Wáashindoon néidiilá. Jó 'éí  
k'ad díí jjíggóó nihá yit'ih.

'Ákohgo ha shíí néelt'e'go bá da'ólta'i  
nihá ndaneesdá. 'Áko la 't'aadoo náás kódá  
yiilaa da. Łá' t'áá nihá náás kódayiilaat'áá  
'ált'síisigo. Díí k'adígíi 'índa 'aak'eed dóo  
wóshdéé' t'áá 'íiyisíi t'áá yá'át'ééh nahalingo  
'ítla' nihá néedooztíi'. Díí k'ad hé'ítla'ki

Several years ago over here at Lukachukai a building was erected as a dispensary for us. The building was put up, and we were told that a doctor would be stationed here for us. But it didn't last long as a dispensary. We are wondering when this building is to be used. When will we make full use of it?

Whenever people inquire about something like this which is insufficient to their needs, the answer is always to the effect that there is no money available for it. That's the kind of an answer we usually get. As we again consider this matter, we really want a doctor to come here. His house is here waiting for him.

During the past two years there has been a large number of cases of serious disease among us, and diseases of these types are still a threat to us. It is a very frightening thing when a person's children or his womenfolk are so stricken.

We do not know where these diseases come from; they appear to be here all the year around. In the cold of winter, and in the heat of summer these diseases are still attacking people. They're continuous.

There are many children in school here at the day school, and there are many of them who are sick. We can do nothing but go to visit them. The Medical Service reported that it was lacking in everything. We want our Councilmen to really take this matter up. They have taken the matter up, but they cannot make any progress on it. That's the present status of the matter.

Some time ago there was a work project here called the CCC. During the time when that work was going on, there were eight of us from over here who were truck drivers. We were told to take something called First Aid, so we were given a short course in this subject. However, it was so short that we didn't learn much. We were taught how to give first aid to a sick or injured person. But just about the time we were getting a grasp on what was being taught, the course was over.

Later on some of the womenfolk were brought together. They studied the same course for several days. They were greatly interested in it, but it did no good because it ended too quickly. They all say that they wish they could learn more about this subject. Just about the time they were getting a grasp on this course it was snatched away from them. They may have used some of the things they learned, and some they probably didn't use. However, they didn't learn much. We want that First Aid course reinstated. One can never tell when an accident may strike, so let's learn First Aid.

When there was a hospital at Chinle, we made use of it. Now that's gone. It hasn't been reopened. Hospitals elsewhere are far away over bad roads, and when they are muddy a car cannot get through. So for that reason we want a hospital built right here. There is a building just standing here unused. We want it to be stocked with medicine for us. Then we won't have to go far for medical aid. And let a course in first aid to the injured be given to us.

There is a Catholic priest over here, and he keeps a little medicine for us. He has been doing this for us for a number of years. So we always have to count on his little supply. He gives us all the help he can, but it's a hopeless matter. A dispensary and a doctor for us would be a real help. I am asking for that. I am begging this of the head of the Navaho Medical Service Service.

nihaa náánádzáhígíí jó 'éí 'át'é. 'Éí t'áá łah kwii sidáá nt'ee'. 'Éí nihaa nádzáá dóó t'áá býó nihá náiyiiłna' nahalingo baa ntséskees.

'Áadóó díí k'ad bá'ólta'í nihaa nádzáhígíí da'ahijoogá' qáqdáqá' níléí tó yónaanídi siláago binant'aí niljíí nít'éé'. Jó 'akon 'éí haa shíí nízahgo bił 'éehózin. Dooshq' 'asohodoo-beézhgóó bił 'éehoozin. 'Eídíígíí bik'ehgo niha'álchíní nihá neinitin. Bíjí siláago yaa 'áhályágá nít'é'ígíí dóó neinitin nít'é'ígíí jó yi-k'ehgo ntsékees. 'Áko díí k'ad niha'álchíní nihá yidínéeztq'ígíí t'áá la' 'aaníí t'áá yá'át'éhígíí 'át'éego niha'álchíní yá neezdá nisin-go baa ntsékees.

'Áadóó 'índa Naabéehó nilsinii t'áá 'íiyisíí  
shił yá'át'éeh nízin. Ba'álchíní t'áá yéigo bił  
'éehózin dooleeł nízin. Kót'éego nihá yaa  
ntsékeesgo yá'át'éehgo nihá yinootííł. Ko la'  
'át'éego baa ntsékees shí 'akon.

'Índa díí 'ólta' haz'qági, t'áá bidziilgo 'ólta' dooleeł kót'éego shíj nihá yaa ntsékees. 'Índa 'ákóó 'álchíní bighanígíí ḥa' bínahiniidee' neezdáá dóó wóshdéé'. 'Índa kin danilínii bii' da'ólta'ii jó 'akon nihá yininááhá'á. ḥa' náahodoodleeł t'óó la' kót'é nahalingo yaa ntsékees. 'Índa ndaalnishí ḥa' bínahaniidee' bá da'ólta'ii. Jó kwe'é bee shił 'át'éego t'áá la' hazhóó t'áá bidziilgi 'át'é nisingo baa ntsékees.

'Áko t'áá bízhání k'ad t'áá bí t'éiyá 'ákó-t'éego nihá ntsékeesgo, nihá yálti'go t'áá la' ch'éeh dooleeł dó'ásh lí, jó kót'éego baa ntsés-kees. 'Éí bqago ḥa'ts'áadah náhásdzooígíí wol-yéego biyi' shiijaa'ígíí díí k'ad 'ólta' nihiníí si'ánígíí ts'ídá t'áá 'íiyisíí baa ntsídaahkees. Náás kódooniílgí bee bíká 'adiijah. Ko la' 'át'éego baa ntséskees 'ałtah 'áásjjíłóo.

'Éí bągo nihinant'aí danohłínigíí ts'ídá t'áá 'íiyisíí díí k'ad 'álah n̄da'adleehgóó bee háádaahdzih. 'Índa doo naat'áanii danohłíí da ndi t'áá nihá bee háádaahdzih. Jó kót'ée- go yá'át'éeh dooleeł. 'Índa sáanii danohłíí-nii, niha'álchíní da'ólta'ii, jó nihí 'agháago nihíhólníiñ. T'áá bee háádaahdzihgo yá'át'éeh díí 'ólta' nihiníí' si'ánígíí. Náás kódoo-núúłai laanaq 'ílí.

Jó 'akonee' niha'álkchíní haa shíj nízaad-góó 'adahákááh. Díkwíí kéyah naaznilgóó shíj niha'álkchíní 'adahákááh. Jó 'akon baa hózhóó 'éidí 'akon. Bidziilgo 'ídahool'aah. 'Inda háadi da bidziilgo naaltsoos yídahool-áá'go nináhaaskaigo háájishq' naanish bá hólqó dooleet. 'Inda, díí kóó 'ólta' nihiníígi si'ánígíí 'ákóó lá naanish bá dahólqó dooleet ni. Jó kót'éego shí baa ntséskees. 'Éí bąqgo yéigo bidadootkaal dooleet. Nihinant'aí da-nohklinígíí. 'Ólta'ígíí náás kódadiilniilgi baa ntsídaahkees k'ad. Jó 'akon 'akooní niha'álkchíní t'óó 'ahayóí t'áá niná'nýázhíjj' da'ólta'. Jó 'éí baa hózhóó. Nihí baa nihíl dahózhóó. 'Inda báz'ólta'í danilšíñii baa bił hózhóó.

Jó 'akon t'áá kóó t'áá nihí nihe'ashiiké danilíinji 'ólta' nihá yidayílníish. Jó 'éí 'alldó' baa bázibzó. Kót'écce baa ntrééccce shí.

baa hozhō. Kot eego baa ntseskées shi.  
'Inda 'ólta' náás kódeiliyaago, 'azee'íítlíní  
t'áá baqh hólóogo yá'át'ééh dooleet. Shí kó-  
t'éego baa ntseskées díí k'ad 'ólta' haz'qagi.  
Háadi da 'ólta' ntsaago nihiníí' niit'qago, t'áá  
nihí 'ádaniit'éego t'éiyá 'ákódadiilnísíl. 'Ólta'  
ntsaii nihiníí'góó ndadiit'áát. T'áá nihí 'áni-  
t'éego t'éiyá. Ió 'akwe'é baa édaghtíí k'ad

T'áá 'aaníí háadi da 'ólta' ntsaaii nihiníí' niit'qago binaagoo naanish haa shíí néelqá' béédaħáastł'in dooleeł. Haa shíí néelqá'góo naanish nihá hólqo dooleeł. Jó kóoní baa ntsáhákees. 'Índa díí 'ólta' binaa kééhwiił'sini,

(Continued on page 8)

(Continued from page 7)

kéyah, 'índa dá'ák'eh bindaałnishii, haa shíj néeláq' ch'iyáán binadiil'áa dooleełgo baa ntsáhákees. 'Azháánee' tó 'ádin daha'níi ndi háadi da 'ákódzaago jó tó nihá hodooleełgo 'át'é. 'Eí baa bidadoolkaal díi 'ólta'ígi shahastóí, shinant'a'i.

Jó 'akon t'óó baa honeeniígi 'át'éego bá'ólta'i niha'álchíní niha yinootíjíl. Jó t'áadoo le'é béesh ná'álkadí da 'ádaat'éii yídahool'aah. 'Índa ni'iich'iish 'ádaat'éii da. 'Aadóó binaagóó daa shíj néeláq'go yídahool'aahgo 'át'é. 'Áko 'éí baa hózhó' akon. 'Eí baa shíj hózhó'go 'ánihidishní 'áltah 'áásijífóó.

'Índa díi k'ad 'álah ná'ádleehgi. Kóó nihi'ní góó 'álah ná'ádleeh. Ts'ídá t'áálá'i t'éiyá biniiyé 'álah ná'ádleeh. Na'aldoosh da-ha'níigo 'akon. K'ad t'ááláhági 'át'éego biniiyé 'álah ná'ádleeh. Binaa ha'át'ií da 'iinántsaii t'áá nihi 'ádá bihodiit'áleq' 'éí 'ádingo ts'ídá naaltsoos t'éiyá dadii'níigo 'álah néedleehgo hoolzhish. Jó 'akon 'éí 'áldó' 'ákót'é 'akon. Díi k'ad naaltsoos ha'nínigíí bíni' 'ákót'éego nihiñadi ha'át'éego hadahidoot'ih. Jó 'áadi 'índa haa yit'éego baa ntsídaahkees dooleeł. Haa yit'éego 'ádadoohlííł. Jó kwe'é dó' kót'é.

Jó 'akonee' díi k'ad doo 'asohodoobézhígi 'át'éégoo niha'ashiiké danilíinii ts'ídá t'áadoo choyooł'íjíhí da ḥa'ts'ádadahígíí wolyéego nihiñáhásdzooígíí biyi'. 'Aadóó 'adahwiis'áágoo shíj 'áldó' t'áá 'átsogoo 'ákót'é 'akon. Nihe'ashiiké danilíinii binaaltsoos 'ádaadin. Daa shíj néeláq' binaaltsoos 'ádin. 'Akót'éé ndi k'ad 'asdžání 'ádayooliił. Ha'át'ií chodeidoł'íjígo? Haa'íshq' 'ákwii baa ntsídaahkees, hastóí 'índa sáanii. Jó k'ad níléí béesh ní'i' baaq gýyaa naanish niha'ndahadleه yée k'ad ni' kónat'íjíh hazlíjí. 'Áko díi k'ad nihi-kéyah bikáá'góó, nihiñéyah biyi'góó daa shíj néeláq'góó béeso yáádaa'á. Jó kóó ndi 'ákót'é. Jó t'áadoo le'é bídahane' díi nihiñéyah biyi'góó. 'Áko 'éí 'akóoní nihiñitsíke'é yee 'ák'i nadikaaígi le' 'át'é. Ndi doo baa nídei-t'íjí da. Béesh da dahóloğó dahá'ní 'akon. 'Aadóó hái shíj 'íiyisíi 'ált'qá 'ádaat'éego nihiñéyah bii' dahóloğó 'akon. 'Ákóó nihibéeso yáádaa'á 'akon. 'Áko 'éí 'áldó' bíni' baa dazhdó'áat laanaa. Níléí k'ad Bjjhidzoh hoolyéhígíí bighqá'gi 'íí'áhígíí jó 'éí dó' k'ad niha'ha'doogoł dazhdíiniidgo t'áá há 'ákóolne'ígi le' 'át'é 'akon. 'Áko hoodzo 'ált's'áq' 'ák'iiz nahalingi 'íí'á 'akon. 'Índa naghái T'iis Názbaqjí béesh haagéed yaa naakai 'akon. Diné bá ha'agéed 'akon. Diné t'áá bí yida-yínlísh. K'ad nihi dó' 'ákóniit'é dooleeł yée. 'Aadóó laanaa dadii'ní 'akon. Ha'agédígíí 'ált'sé niha'haoot'éeh laanaa, 'índa ni'íjihígíí niha'haoot'éeh laanaa. Jó kót'éego 'áldó' baa ntséskees shí.

#### LET'S PUSH THE LUKACHUKAI SCHOOL

By Joe Lee, Lukachukai, Arizona

I want to express for you my opinions regarding the school. The school here had its origin a long time ago, when they made plans for the establishment of a day school here. That plan was carried out, and the school was built for us. At first there was only a Mission School. Then later the Federal Government took it over, and it continues as a government school at present.

Since the beginning a great number of teachers have been stationed here for us. Some of them did not push education. Some made small improvements and a little progress. But since last fall our school has really made great strides, and this progress is owing to the present teacher who has come to serve us here. He was here once before. He has come back, and the school has improved, as I think about it.

This school teacher who came back to us was an officer in the army during the war. So he knows quite a lot.

He probably learned a lot through his experiences. Along the lines of what he has learned he is instructing our children. He had experience in handling people in the army, so he applies that experience in his teaching. So I think he is well qualified as a teacher for our children.

He thinks a lot of the Navahos too. He really wants their children to learn. That is the way he thinks about us, and he really teaches our children.

He wants to build up this school and make it a good one. Since his return some new buildings have been put up. And there are plans for new school buildings which he is pushing. He wants more buildings. And there have been teachers added. So with all these things I've mentioned, I think he's really a good teacher.

He stands alone in his efforts to help us and he may fail to reach his objective. There's a school right here in our midst for all of us people in District 11. Let's help it progress and expand. That's what I think, my friends.

So you leaders, mention this school whenever there's a chance at a meeting. And even those of you who are not leaders, speak out for us in connection with this school. And you women folk who have children in school, you are the ones who are mainly concerned with it. It would be a good thing if you would mention this school we have in our midst.

Our children go a long way away to school. They go to a number of different states. That's a fine thing. They get a good education. When they get a good education and come back where are they going to get jobs? But there will be work for them right here at this school we have in our midst. That's what I think. So really push this, our leaders. Think about how we can expand our school. You see a lot of our children, from the smallest on up in school here. That's good. We're glad of it. And the school teachers are glad of it.

And some of our own young men and women are working here for the school. We're also glad of that.

As we expand the school it will be fine if we get a medical service in connection with it. Wherever a large school is built in our midst we'll have to support it ourselves. Let's put a large school right in our midst. We can do it ourselves.

If the school is enlarged there'll be work for our people. There will be a lot of jobs. Such a school will encourage the people living around it on the land to produce more, even though they say that there is a lack of water. If the school comes about there'll be water. So get behind it.

The teacher is approaching the matter of teaching our children in such a way that they have a good time as they learn. They are learning to use sewing machines and they are learning carpentry. And they are learning many other things. We're glad for this.

And nowdays meetings are held, right here in our midst. At these meetings there's one primary topic, livestock. That's the only purpose for which meetings are held. Instead of discussing means for a better livelihood, they only discuss sheep permits. Let someone else start this matter of grazing regulations, and after they've started it we'll take it up. Then you can all talk about and tell what you think about it, and what you think should be done.

We all know that our young men in District 11 have nothing with which to make a living, and conditions are probably similar elsewhere. Our young men have no live-stock permits. There is a great number of them with no permits. Even so, they get married and start homes of their own. What will they use to support themselves? Thank that matter over. The railroad work that we used to get seasonally doesn't last long now... it's not steady. But within our reservation there's a great pile of money. We hear reports of resources within our land. With these things our young folks could easily support themselves. But we don't take those matters up. They say that there are mineral deposits. And there are a great many other things in our land. That's where our money is. So let these be opened to development. Over on Deer Mountain there is a place marked off... let that be opened to mining. It's right on the boundary line. And there's a mine over toward Teec Nos Pos. It employs Navahos. We wish we had something like that. Let a mine and then a lumber mill be established up here.

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#### STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

Łah dah náháshtłizhgi hastijshtłizhii łéé-chqashtłizhii biyaa 'íítłizhgo łíjshtłizhii bił deezhtłizhgo hastijshtłizhii 'adah 'íítłizhgo tsí-yaa ninítłizhgo łíjshtłizhii bik'iitłizhgo bigod yishtłish.



Doo 'át'éhé da. 'Eii t'óó bił hóyéego da'áhodiltsaah.